



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

FROM INDIA.

The following letter gives, we suppose, a more just view of the success of the gospel in India, and the trials and difficulties of a missionary's life, than is generally entertained among us. We commend it to the attention of our readers. Those views of missions which cast difficulties into the shade, and which hold up such bright promises of immediate success in converting the nations, may have a temporary effect in awakening zeal and energy; but no lasting or permanent effect can be produced, unless it is grounded in just views of the subject, and such views as will bear examination by the standard of truth. We would not be understood as in any degree abating the encouragements which are afforded for missionary efforts in pagan countries. We know those encouragements are great, and greater than the Christian church appears to be aware of; and therefore it is, that we would direct the attention not to superficial appearances only, but to the firm and solid grounds of hope which are found in the promises of God.

From the New York Observer.

LETTER FROM REV. HOLLIS READ.

We are indebted to the Rev. J. A. Murray, for permission to publish the following extract of a letter from Mr. Read, missionary at Ahmednuggur, India. The church of which Mr. R. is pastor, is attached to one of the Presbyteries in this city:

MORABULSHIVR HILLS, May 27, 1833.

My Dear Br. Murray,—You will sympathize with us in the loss of our very dear brother and valuable helper Babujee. He died, as you will have heard before this reaches you, on the 18th of April. This is one of the severest losses our mission has ever sustained. He uniformly sustained a decided Christian character, and literally wore out in the cause of Christ. What effect his death will have on the people in general, is quite impossible for me to say. I very much regret that I could not have been with him and witnessed his last hours, and pressed the subject on the attention of the people. God has done all well. Still I have found it very hard to reconcile this dispensation with the plans which I had laid down for the conversion of India. I had thought Babujee very necessary. But the event proves that God will work without him, and I am again taught the great lesson, which I am so slow to learn, that there is no trust to be put in an arm of flesh. The death of our dear Hervey, at a time when things were

just arranged so that we might be fellow laborers as we had long desired, was a most severe lesson.—The removal of Mr. Graves, which left me for a time quite without counsellor or keeper, taught me the same great lesson. Still I was but too poorly prepared for the loss of Babujee.

Among our "light afflictions," which have not been few of late, I name one of some magnitude to us at present. On the 12th of the present month, the house which we occupied in Nuggar, and in which were our books, the N. Mission Library, and the most of our clothing, furniture, &c. was burnt to the ground. It was announced to be on fire by a gentleman in the vicinity, at one o'clock at night. His kind interposition saved most of our furniture and books. How much we have lost we have not yet heard. We greatly wonder and rejoice that any thing was saved. The fire took in its straw thatched roof, and in a few moments was wrapt in such a sheet of fire as to prevent all efforts for removing its contents. How it took fire I have not yet been informed. It is suspected that it was set on fire by an incendiary—whether instigated by the Brahmuns (which I suspect) as they have shown no friendly feeling since our labors have been attended with some success, or whether from reasons of another nature which have no connection with me, I am quite in doubt. In the absence of more serious trials "the spoiling of our goods" affords a test to our faith and patience. We are seldom, however, without more weighty matters for the trial of our spirit. These are from the stupidity and craft, the credulity and suspicion of the people with whom we have to do. Their stupidity in every thing which pertains to their salvation—their craft in their dealings with us—their credulity in believing every thing but the truth, and their suspicion in every thing which relates to truth. I am sometimes tried above what poor human nature is able to bear. As a specimen of the gratitude which we receive, take the following. Immediately on my coming on the Hills, a subscription was set on foot for distribution of alms among the native poor. I undertook to be the almoner of their charity, principally, that I might have a permanent assembly to whom I might preach daily. From 50 to 100 came to my house at eight in the morning, and after hearing the word for an hour, received a daily allowance of rice and a few pice. These people are blind, lame, maimed, halt, leprosis, and so excessively poor, that they die, by their ordinary begging, scarcely kept above starvation. It would seem that charity in ever so small a degree would be most acceptable and thankfully received. But instead of this they annoy me two or three hours every morning, with complaints and murmurs, and sometimes abuse, because I do not give them all I can, then they will tell me that some body else gave them more, and that I ought to do the same. We took a poor sick and almost literally naked boy out of the poor house a few months ago, and clothed him and took care of him till he was able to work a little. Then

we gave him some light business. He became, as we then thought, renovated by the Holy Spirit. No sooner had he recovered, and was well clad and fed, than he began to complain that he must have more wages. The most we then required of him was to go to school, with a promise to make him a teacher as soon as he should be qualified. He never seems to think of the kindness we have shown him, nor does he seem scrupulous about giving us trouble. He is still with us, though we have little hopes of his reformation so that he will be a comfort to us. What is most unfortunate, we baptised him after a few months time. During the time he gave very good evidence of a change of heart. But as soon as we began to hope much of him and took him from the poor house he began to appear less promising. These are trials hard to be borne by a missionary in so desolate a field as India. But they are trials in which I am by no means alone in suffering.

The above is little more than a fair specimen of what missionaries in this part of India have experienced for 20 years past. The missionary scarcely begins to rejoice, when his joy is turned into sorrow, and all his fond hopes are clouded by some case of apostasy. I speak of these difficulties, that those who pray for missionaries and for India may know how to bring us to the throne of grace just as we are. It is very easy for a missionary in this part of the world to give a positive, indeed, a wrong impression, without once intending or suspecting it. I might communicate the good intelligence of half a dozen conversions from Idolatry—(which are to the population where they are less than one to 1,000,000) without referring at the same time to the 999,999, who from pride or ignorance and beastly stupidity, are either roused by opposition into contempt, or remain as indifferent as the idol, which they worship. Or I might write in my journal that in a certain place the eagerness for books was such, that I was thronged from morning till evening with applicants; but omitting at the same time to add that in all this nothing appeared but an idle curiosity to get a book—or that before I left the place the books which I had given were destroyed, or prohibited by the Brahmins. Or I might speak of the warm reception which I met, and the profound attention which was given to my preaching before it was discovered that Christianity is all against Hindooism; but omit to tell you of the sneer and indifference, and shunning, which I have often witnessed on my second visit to a place. I know that a little reflection immediately corrects the tendency which the honest zeal of the ardent friends of missions prompts to draw too general conclusions from premises very few in number and limited in extent.—When I read, in private letters, or public communications from America, remarks which imply, if not directly say, that “Pagan India is on the point of turning to the Lord,” that “there is a general spirit of inquiry excited throughout the country,” &c. &c. I fear you will not pray for us aright. These things would be encouraging, if they existed, and your missionaries who are now “sowing in tears,” would be most happy to rejoice with you in such a glorious event. But while things are as at present they are, nothing can encourage our hearts more permanently and substantially than the knowledge of the fact that our friends are praying for us with all our difficulties, trials, and discouragements spread out before them. They ought to thank God that the Scriptures have been translated into the Indian languages, and so many religious books been circulated—that so many have a slight theoretical knowledge of what Christianity is—though they may at present manifest no wish or inclination to be governed by its principles—and more particularly ought they to rejoice and thank God for the few pledges of his faithfulness which he has given us in the conversion of the individuals, to whom I have referred. But sure I am, that if they look at things as they are, they will see so much desolation to weep over, so much

“not yet subjected to Christ,” and so much humanly speaking, which “opposeth itself,” that they will humble themselves very low before God, and pour out their supplications with tears and strong cryings.

You will easily see what must be the difficulties and trials of the missionary, arising from the character and condition of the people. There is another severer trial and more disheartening discouragement than any which I have yet named. At least if not in itself more disheartening, it is in its nature, harder to bear. I mean the opposition, direct and indirect, which Christianity meets from foreigners in this country. You know this country is governed by Europeans, who are not only Christians in name, but are actually members of “the Church.” There are among the rulers of the land individuals who are ornaments to the Christian name, and whose exemplary lives and good works render them true helpers in the missionary work. And I am happy to say that the number of these appears to be on the increase. But far different is the character of the vast majority of Europeans in India. They live, not to say in the most open neglect, but in the most open defiance of every precept and doctrine in the Bible. Hunting parties, dinner parties, rides, sports, and amusements of all kinds seem as frequent with this large class of foreigners on the Sabbath, and sometimes more frequent than on any other day of the week. The necessary inference which you will draw from profanation of holy time will fill up the picture which I might otherwise delineate. I need not tell you what sort of influence this exerts on the mind of the native. As far as the example of such Christians goes—and it cannot be supposed to be neutral, as they are the rulers of the land—it goes to represent the Christian religion as the very worst religion on the face of the earth. While the Mussulman worships Allah through his Prophet five times a day; and the Hindoo daily performs his sacred ablutions and bows down to his god of stone; and the Romanist crosses himself, goes to mass, and confesses to his priest, and all these observe their several holy days professedly as written in their sacred books, or prescribed by the Fathers—while they perform these empty ceremonies and call them religion, they see the great majority of their rulers, professing a religion far superior, as they are told, to their own, but setting at defiance its precepts, worshiping neither God material or immaterial, and confessing sin neither to God or man.

There is another, and from its nature a still more serious obstacle, if possible, which stares the missionary in the face wherever he goes. I must however speak of this with delicacy. You have doubtless heard of the “necessary evils,” which make a part of the English government in India—such as hiring Brahmins to pray for rain—repairing certain Hindoo temples—taking pilgrims—allowing the revenue of certain villages, (in conformity to the usage of the former Governments) to be appropriated to the support of Gunputtee or Mrhadas, or some other Hindoo god. And in conformity to like stipulation, they support certain idolatrous establishments, which consist of a certain number of Brahmins, lewd women, and the like accompaniments of Hindooism. Such things make the missionary sad—and ought to make him feel very deeply that all the efforts of men to convert this people without the almighty power of God, are perfectly futile—vain as the attempts of a man to arrest the course of the tempest, or to roll back the angry waves of the ocean. I do not refer to these things for the sake of speaking against the powers that be, but that you may know what are the difficulties which stare the missionary in the face at every step. We are told the fault is not of the present Government, but was entailed on them by their predecessors, who made these stipulations with conquered pagans. How many of these connivances of idolatry might now be abolished without a breach of former treaties, how much might now be ad-

justed by a friendly compromise, so as to spare the Christian's conscience and operate to the real benefit of the heathen, and how much in these unchristian stipulations might have been avoided, greatly to the dignity of a Christian nation. I leave to those who have, under God, the destinies of nations in their hands. They are accountable to Him who gave them their power.

H. READ.

From the Presbyterian.

PLEASING PROSPECT.

Among the recent indications of an increasing disposition in the Spanish American States, to recognize the rights of conscience in sacred things, it will not have escaped notice that the government of Venezuela has by a late ordinance decreed the free toleration of the Protestant religion. The subjoined extract of a letter from a source entitled to much respect, dated Caraccas, Feb. 27, 1834, bears interesting testimony on this subject, and claims the attention of those whose province it may be to occupy, by a suitable Mission, the important field thus presented.

"Yesterday was performed the consecration of the Foreigner's Burial Ground. There was a large and respectable assemblage of foreigners and of ladies—a very striking display—such as never before was seen in Caraccas. All things were done decently, and in order. The whole ceremony was very impressive—the natives express great satisfaction. The whole of the proceeding is to be translated into Spanish.

"A great door is now opened and none can shut it—the decree is past and gone forth establishing the unalienable rights of conscience in divine worship—conscience enlightened by the Holy Scriptures and the Holy Spirit. An Episcopal Church will probably be established in all the present year, and why not a Presbyterian Church? A native of the United States who has been here about twelve years, thinks a union might be formed of all who speak our language, viz. natives of England, Ireland, Scotland and the United States, amounting to about one hundred, of whom about ten are professors, two of the United States, one Methodist and one Presbyterian. These happy ordinations of divine Providence I hope may excite in us a little more of Christian life and animation. It has been my daily prayer morning and evening to our blessed Saviour and Redeemer, to send hither his light and his truth, and that our holy Protestant religion, the religion of the Bible, of Christ and the Holy Spirit, may be here introduced, and so firmly planted as to remain and flourish while time shall last. And lo! the light begins to dawn, the truth begins to take effect. May we not say to this our embryo Zion, 'Arise, shine, for thy light is come, and the glory of the Lord is rising upon thee.'

It is to me the greatest happiness to witness this glorious beginning of a bright Gospel dispensation, and it is my hope and continual prayer that my dear friends here may be brought into the fold of the Shepherd of Israel. I hope our dear friends, the ministers and people of our Divine Master, will immediately determine upon a mission to this 'dark corner of the earth;' and that they will prepare and send forth the missionaries of the cross, men of learning, of integrity, courage and prudence, wise as the serpent, gentle as the dove. They should be masters of the Spanish language, able to read, write and speak it; such knowledge may be acquired in Philadelphia;—one ignorant of this language would be useless. M.

From the Vermont Chronicle.

APOSTOLIC MISSIONS.

The Literary and Theological Review contains an article on "The Economy of Christian Missions, as developed in the Apostolic Age," by Rev. Horatio Bardwell. It attempts to show why the progress of Christianity is not as rapid now, under modern missions; as when the Apostle preached: The comparative inefficiency of modern missions is attributed mainly to the inferior devotedness and prayerfulness and faith of modern Christians. In making this the chief hindrance, and in pressing upon the consciences of Christians, the necessity and duty of resembling the Apostles more than they do, Mr. Bardwell is doubtless right; and if we should in any degree release the conscience from this pressure, we should do far more hurt, than any thing we can say could do good. Still, we are disposed to call attention to a few circumstances, which we think are too little noticed.

We doubt whether the Review is quite correct, in saying that there was nothing in the Paganism of the Apostolic age, which gave the Apostles an advantage over us. True, the Paganism of that age had more energy, and more power, and equal malignity: It was quite as sure to oppose, and could put forth a far mightier effort of opposition. The progress of idolatry is downward. Where it prevails, it debases the mind and degrades the character, more from age to age. It has now been at work, destroying the energies of human nature, 1800 years longer than it had, when Paul preached. It had not operated so long without effect. The mind of heathenism has become torpid. It has not now the "science, elegance, and refinement" of the "enlightened age of Augustus;" and what is worse, it has not the mental energy, the inclination to think, that produced them: Then there was encouragement to preach; for the hearers were in the habit of thinking, of hearing and investigating. The greatest difficulty now is, if we mistake not, to make the heathen think. What would not a modern missionary give, to find such an audience, in this respect, as Paul had at Mars Hill? What effort would he grudge, which should throw the people around him into such a state, that it could produce a Porphyry, a Celsus, or a Lucian?

Another advantage, the Apostles certainly had.—Those to whom they preached had never been acquainted with a merely nominal Christianity. They had not held intercourse, for ages, with nations calling themselves Christians, and learned from that intercourse to regard Christianity as a mere system of dogmas and ceremonies, different indeed from their own, but of no more holy influence. The gospel did not come to them, thus misrepresented beforehand.—Its truths, and its name, were wholly new to them; and they had to gain their first ideas of its character and value from good preaching; and good specimens of living, practical Christianity. Every Pastor can feel the force of this consideration.

Again: To a very great extent, the Apostles were not entirely foreigners. They belonged to the same Roman Empire, which was the scene of their principal labors. The dominion, first of the Greeks, and then of the Romans, who were men of the same race, had done much since the days of Alexander, to make a great multitude of nations one in their manners and habits of thought, as well as in government. Chris-

tianity was not brought into the empire from abroad, and maintained there by an influence which had its seat and derived its support and received its character and direction from a foreign country. It sprung up at home,—within the empire, among such men as the empire was composed of, and who were, in a sense, at home and among fellow-citizens, in all parts of the empire. Its preachers enjoyed the advantage of being themselves a part of “the lump” which was to be “leavened,” and therefore came more easily and intimately in contact with the other particles of the whole mass. Other things being equal, preachers that are of the people will always be most successful.—The history of all sects shows it.

Nearly connected with this is another consideration. The Apostles did not labor to change the habits of society, any farther than those habits were essentially unchristian. They did not labor to collect wandering savages round them into permanent settlements; to change their manner of life, from savage to civilized; to introduce among them the peculiar habits in which the preachers themselves had been educated. Indeed, they scarce stopped to teach in detail, a code of morals; but if they could procure a hearty reception of the first principles of Christian truth, left them to transform character gradually, till it should be bro't into entire harmony with the gospel; they themselves making a visit, or sending a messenger or a letter, when they could. At first, the mind of the heathen was called only to a few simple but important points. On adopting these, and not on changing all his own habits, domestic and social, and re-modeling the whole frame-work of society, he was called to deliberate and decide. If on these points he decided aright, whatever else was necessary was sure to come, sooner or later. This was an advantage, not easily attainable by modern Christians. We naturally think that every thing, in which we advantageously differ from the heathen, belongs to our character as Christians.—We can scarce be made to see how much of our peculiarities is purely circumstantial, and no more essential to Christianity, than are Oriental, Chinese or Polynesian manners. Still more difficult is it for us to separate the essential truths of Christianity, from our learned, scientific way of understanding and presenting them. We can hardly bring ourselves to suspect that the heathen can become Christians, without receiving Christianity in those forms of thought which she has borrowed from Aristotle or Plato. Of this difficulty, so far as it relates to the mode of exhibiting divine truth, we believe that our missionaries are aware; that they labor, commendably, and with gratifying success, to overcome it; but in spite of all efforts, something of it will exist.

Once more. The Apostles did not aim directly to revolutionize the system of education where they labored. They did not plant schools, and superintend them; gather children into them, and hire teachers for them; prepare school books; investigate and fix the orthography, etymology and syntax of previously unwritten languages; translate, print and circulate books; still less, teach agricultural, mechanic and household arts. The idolater whom they addressed, had not the learning of all these to think of, as what he must do if he became a Christian. Nor had the preacher all these things to distract his mind from preaching “Christ and him crucified.” Other similar

points of difference might be mentioned, but we have not room.

We do not mean to condemn modern missions as wrong, in every point in which they differ from the apostolic. Possibly, nay, probably, they ought to differ, in many things which are merely circumstantial. The state of the world, we maintain, has changed; and he who would “become all things to all men,” that he might by all means save some, must change his mode of operation accordingly. It is only required of him that he teach the same gospel, and in the same spirit. It may, perhaps, be a duty for the modern missionary to make more thorough work, in some respects, than it would have been right for the Apostles to spend time to do. It may be the duty of the thousands of preachers, whom it is the duty of the millions of Christians now on earth to send forth, to instruct the heathen nations so thoroughly, that any thing like another fall into popery will be impossible. No man would require modern missionaries to write their letters in ancient Greek. As little are they bound to conform to other peculiarities of ancient times.

Miscellaneous.

From the S. S. Journal.

THE PRAYER OF FAITH.

By some, all that is understood by the prayer of faith seems to be the offering of a petition in the belief that it will be granted, and it seems to be insisted sometimes that all that is wanted in the case is to believe that it will be heard. Passages of the New Testament are cited which seem to declare this doctrine in the plainest terms, and men wonder that they do not receive blessings which they so earnestly desire, and which concern objects which the Scriptures represent as always agreeable to the will of God. Many a teacher is afflicted with his experience on this subject. He is sure he desires the conversion of his class, and he has prayed long and earnestly for it, but he sees no change in them. He becomes disheartened, and is at a loss what to think or do.

In view of this important subject, we beg all such to examine the New Testament for the decision of the following questions, and we should be glad if they and any other persons who have studied them, would communicate their views.

1. Judging from the general plan of the Divine moral government, is it according to reason or Scripture to believe that God will surely and uniformly grant the very petitions which are sincerely offered by Christians?

An infidel lately went into a prayer-meeting of Christians in St. Louis, and after stating his disbelief in the Bible as a revelation, proposed this test. He quoted the sacred promise to the disciples, that whatever they should unite in asking should be granted them, and urged the meeting in the most respectful manner, to pray for his conversion, that the truth of the promise might be put to an open trial. It appears that this interruption of the meeting was not regarded, and the unbeliever published the facts in the St. Louis Observer, renewing his challenge for an explanation of the difficulty. Now we wish to know whether such promises as he quoted are to be taken in the positive sense in which he interpreted them, or whether it was to be expected, that according to the ordinary system of Divine government, no blessing would be granted to a man in the very act of blasphemy?

2. Is there any promise or intimation that the prayers of Christians will be answered which do not proceed from a real desire for the thing asked for?

Suppose, for instance, a teacher prays daily for the conversion of his class, but the subject does not enter his mind at other times as a matter of anxiety. When his commercial business is embarrassed, when his child is sick, when he is waiting for the result of an application in which his personal interests are deeply concerned, his anxiety is constant; he stands in no need of a hint to remember it; it pervades his mind constantly until the event is known. Now shall we judge of our interest in what we pray for, by the same rule? And may we expect to have our prayers answered when the heart is not in them? Is there a promise in the Bible that implies that men shall receive from God that which they do not really desire?

3. *Is there any promise or doctrine that the prayers of Christians will be answered when the proper efforts are not employed to secure the blessing in the way in which God usually confers it?*

If a man prays to be delivered from sin, and takes not a single step to avoid or resist sin, is it probable that his prayer will be answered? If he confesses his unfaithfulness, and implores forgiveness, but goes his way and is unfaithful still, is it probable that he will be forgiven? If a man prays that the kingdom of Christ may be promoted, and refuses to contribute to the means of advancing that object, can he believe that it is his prayer which is answered, when that kingdom is promoted? So when a teacher prays that his class may be converted, but forgets his prayer when he comes to teach them; when he hears the lessons, but is not prompted by love or conscience to be earnest and diligent in exhibiting and pressing the truth, may he wonder why his prayers are not answered?

4. Finally, *Is there a system of motives and principles by which God acts in dispensing his blessings; or is the reception of prayer entirely disconnected from the state of mind of the person who offers it, whether sincere or insincere, whether desirous or indifferent, whether active or idle?*

We entreat the deliberate attention of every reader to these inquiries. It is constantly said that prayer is the great means of success; yet how many thousands of prayers are unanswered! We shall accomplish a great work if we can discover whether there is any cause of the failure on this side of heaven.

From the Sunday School Journal.

ARABIAN MANNA.

MR. EDITOR,—I have been much interested in the notice (in the new account of Arabia, by Crichton,) of the guma called manna which are now known in the east, as it is a frequent subject of inquiry among our young friends in the Sunday school. Perhaps its republication would be of use to settle the point that the supply in the desert was miraculous, and not the distillation of the tamarisk or any other plant.

H. L.

The true nature and origin of this substance, celebrated as the miraculous food of the Israelites, have not yet been very satisfactorily ascertained. The observations made by travelers and naturalists do not accord with the Scripture narrative, nor do they afford any explanation of the phenomena as recorded by Moses (Exod. xvi. Numb. xi.) That it is a vegetable production is generally admitted. Rauwolf has described a thorny plant called *algul*, which yields a species of manna; and Michaelis mentioned another under the name of *alhage*. Niebuhr neglected to inquire after this substance, and what he heard from a monk near Suez was an idle legend not worth repetition. He was told that in Mesopotamia manna is produced by several trees of the oak genus; that it covers the leaves like flour, and is obtained by shaking the branches. July or August are the months in which it is gathered, and it is found in greater abundance in moist than in dry seasons. When fresh

it is white and saccharine, but it melts in the sun. At Bassora this traveller was shown another species, called *taranjupil*, which is gathered from a prickly shrub near Ispahan; the grains were round and yellowish. Both of these sorts were used by the inhabitants as sugar in preparing several dishes, especially pastry. Burckhardt is clearly of opinion that the manna of Scripture is that which distils from the *tarfa*, or tamarisk-tree, a shrub abounding in the peninsula of Sinai. This remarkable fact he observes, remained unknown in Europe, until it was first mentioned by Seetzen. It is called *man* by the Bedouins, and accurately resembles that described by the Jewish historian.* In the month of June it drops from the prickles of the tamarisk upon the fallen leaves and twigs, which always cover the ground beneath the branches, in its natural state. The Arabs collect it in the morning, when it is coagulated, but it dissolves as soon as the sun shines upon it. They clean away the leaves and dirt which adhere to it; and, after being boiled, it is strained through a coarse piece of cloth and put into leathern skins, in which it is preserved till the following year. They do not seem to make it into cakes or loaves; but they dip their morsels into it, or pour it as they do honey over their unleavened bread. It is found only in seasons where copious rains have fallen, and sometimes it is not produced at all. When kept in a cool temperature it is hard and solid, but becomes soft if held in the hand or exposed to the sun. The color is a dirty yellow; but the taste is agreeable, somewhat aromatic, and sweet as honey. If eaten in considerable quantities it is said to be slightly purgative. The Bedouins esteem it as the greatest dainty which their country affords: the produce however, even in the best years, is trifling, perhaps not exceeding 500 or 600 pounds. The harvest is usually in June, and lasts about six weeks.

Though the tamarisk abounds in Hejaz, on the Euphrates, and in every part of Arabia, Burckhardt never heard of its yielding manna except in Mount Sinai. He was informed that in Asia Minor, near Erzeroum, the kind mentioned by Niebuhr was still collected from the tree which produces the galls; but this is probably the gum-tragacanth, which is obtained from a spinous shrub of the genus *Astragalus*, and which is so strong that a drachm will give to a pint of water the consistency of a syrup. This gum is indigenous in Naxos, Crete, and Greece. There is, however, a confusion in his different accounts of the manna, which he appears sometimes to have mistaken for other vegetable substances. The modern official drug sold under this name comes from Italy and Sicily, where it is obtained from a species of ash, with a leaf resembling that of the acacia. The Calabrian manna is said to exude after the puncture of an insect, a species of grasshopper that sucks the plant; and this fact led Michaelis to propose the question to the Danish travelers, whether the Arabian species might not be produced in a similar manner.

But notwithstanding the identity of the name, the resemblance in the description, and the concurrence of learned naturalists, it is impossible to reconcile the manna of Scripture with any species of vegetable gum, much less to explain the preternatural circumstances connected with its appearance. We are expressly told that it was rained from heaven; that it lay on the ground when the dew was exhaled round and small as the hoar-frost, like coriander-seed, and its color like a pearl; that it fell but six days in the week; that it became offensive

* Josephus derives the name from the Hebrew particle *man*, which, he says, means *what is it?* this being the exclamation of the Jews when they first beheld that Divine and wonderful food. (Antiq. b. iii. c. 1.) Whiston, in a note on the text, rather thinks it comes from the verb *manna*, to divide; and mentions that in an old heathen writer, Artapanus, it is compared "to oatmeal, and like snow in color."

and bred worms if kept above one day; that the double quantity provided for the Sabbath kept sweet for two days; that it continued falling for forty years, but ceased on the arrival of the Israelites at the borders of Canaan. These and other facts all indicate the extraordinary nature of the production; and in no one respect do they correspond with the distillations of the tarfa, the gharrah, or the talh-tree. These gums are collected only for about a month in the year; they do not admit of being ground in a hand-mill, nor baked; they are not subject to putrefaction if kept, nor are they peculiar to the Petrean wilderness; besides, the constant and daily support in a desert often barren of all vegetation must have been impossible, except on the supposition that the trees accompanied them on their march. Whatever the manna was, it was obviously a substitute for food; and the peculiarities connected with its regular continuance, its corruption, and periodical suspension, are facts not less extraordinary than the mysterious nature of the substance itself. It is in vain to attempt any explanation of these phenomena by natural causes. A skeptical philosopher may succeed in reconciling preternatural appearances with his own notions of probability; but this gives not a particle of additional evidence to the credibility of the sacred narrative. The whole miracle, as related by Moses, admits but of one solution—the interposition of a divine power. As to local traditions or modern practices, these, we have already shown, are unsafe guides in matters of history; much less can they be admitted as authorities in support of revealed truth.

CIRCULAR.

To the Congregational Ministers and Churches in the State of New York.

In view of the present situation of the congregational ministers and congregational churches in the state of New-York, at a regular meeting of Oneida Association, held at Lebanon, Madison county, in September last, the subject of organizing a State Association was taken up and considered. A committee from that body was appointed to make the necessary arrangements, and call a convention of ministers and churches, to consider the expediency of forming a State Association, to be composed of congregational ministers and churches; and if the way should be prepared to organize such an Association.

Agreeably to instructions from that body, the Committee of Association propose that a convention be held in Clinton, Oneida county, on the third Wednesday in May next, at 11 o'clock, A. M. to deliberate on this subject, and to organize such an ecclesiastical body, if the way shall then be prepared.

To accomplish this object, all the congregational ministers in the state are respectfully invited to attend said convention, and all the congregational churches are invited to send one delegate to represent them in said convention.

And here it will not be improper to state some of the reasons for such a measure. Within the limits of this state, there are many congregational churches which are connected with no ecclesiastical body whatever, which would highly esteem such a connection, and still could not conscientiously connect themselves, with any other religious body without doing violence to their sentiments.

There are also a number of distinct Associations within the limits of the state, which have no connection with each other, and which would be greatly encouraged and strengthened by a common bond of union with each other. Some of these churches are

feeble and disheartened, and need the encouragement which such an union would be adapted to impart.

Again, there are congregational ministers, who, from their location, must be connected with other religious bodies, or be deprived of the privilege of that ministerial intercourse and connection which they highly value, unless some measure of the kind be adopted.—Such a privation many ministers of the gospel have seriously felt and truly lamented.

In the present state of things, there are many churches which have no representation in any religious body whatever, and consequently do not exert such an extended and salutary influence in the christian community as they otherwise might exert. It is plainly important that our churches should exert all the moral influence in their power in favor of the cause of evangelical piety, and against the influx of infidelity and irreligion. Besides, it is believed that such a measure as is here proposed, would greatly tend to promote the peace and harmony, not only of the churches thus connected, but also of the churches which entertain different views with regard to church government. Many highly respectable and distinguished ministers of the gospel and laymen have been consulted on this subject, who have not hesitated to give their cordial approbation to the measure here proposed. The whole importance of such a measure to the advancement and prosperity of Zion, cannot be expressed in a brief circular. But it is believed that the hints here given will be abundantly sufficient to lead all who are interested in this subject, and will look at it candidly, to act with promptness and energy, as the cause of our God and Redeemer requires.

PINDAR FIELD,

Chairman of Com. of O. Association.

TRIBUTE TO CALVINISM.—The following remarks we consider but a just tribute to the system of religious truth, which has often been misunderstood, and more frequently misrepresented and reproached, as if there were some virtue in caricaturing the theological views of that giant defender of the faith, and then demolishing—not John Calvin—but the man of straw, fabricated for the purpose of contest and victory.

"The Calvinistic system, indeed, in reference to the very points at issue between Calvinists and their opponents, has been frequently pronounced the only consistent and rational scheme of faith, by men of the most gigantic vigor and reach of intellect, who have studied the subject simply as a branch of spiritual or mental philosophy. It has been cordially embraced by not a few of the most pious and gifted among the devoted students, critics and expositors of the Holy Scriptures in every age. The celebrated Euler, it is well known, was a thorough, conscientious Calvinist. And Sir David Brewster (himself as free from liberal prejudice and sectarian bias, as he is eminent for talent and science,) speaks of him and of Calvinism in the following terms. "Theology was one of his favorite studies, and his doctrines were the most rigid doctrines of Calvinism the only system of religious truth, which a philosopher can maintain."

"The learned and ingenious Bishop Horsely, in a solemn charge to the clergy of his diocese, exhorted them never to denounce Calvinism until they had diligently studied and thoroughly understood the works of Calvin, lest they should unwittingly calumniate a friendly ally, and dishonor the cause of truth and re-

ligion. To all ignorant noisy impugners of Calvinism, the same judicious counsel may not be less seasonable and appropriate at the present day. Let them condescend to know somewhat of the subject whereof they dogmatize, before they finally condemn. I have never heard a sweeping unqualified denunciation of Calvinism from any man who attached a correct or even intelligible meaning to the term. That sort of thing, vulgarly abused and declaimed against as Calvinism, and charitably fathered upon Presbyterians as their own proper heritage, is as utterly foreign to their sentiments and mode of preaching, as it ever was or can be to those of any other Christian sect."

S. Rel. Tel.

COWPER AND WATTS CONTRASTED WITH BYRON.

—Suppose that Byron had sung like Cowper, or Watts. What a change would have been made at once in the influence of that man. We admit that his influence has been mighty, and yet will be. But is there any man that believes that Byron is to influence as many minds as Cowper and Watts? The mass of men will not love cold misanthropy, or the display of corrupt and malignant passions, or the disgusting details of vice. An increasing number of our race will turn from his sour and gloomy pages, to dwell upon the lovely piety, the sweet simplicity of the renovated heart in Cowper; and to breathe out our language of pure devotion, in the delightful strains of Watts. Already more, many more minds have been influenced in the most tender scenes of life, by the sweet language of Watts, than have been or will be influenced by Byron. The language of the sacred singer is breathed into our ears in the cradle; it is echoed in the Sunday school, by tens of thousands, on each Sabbath day; it warms the devotions of millions in the sanctuary; it is poured forth in the bed of sickness, and it cheers and sustains the soul in the hour of dying. Where the book of the noble bard is laid aside and hated, the sacred singer is welcomed and hailed; and his sweet language expresses the most lofty and pure feelings of the spirit, even as it bursts away from a world of sin, plumes itself for its eternal flight, and as the last accents of hallelujahs here melt and die away in the anthems of praise eternal in the heavens. We ask whether it was possible for Watts to have done as much evil as he has good? And when shall the influence of Cowper die? When shall forget his sweet numbers? Never; no, never. His influence shall be uttered. It shall go down into the advancing and deepening glories of the millennium, when, in his own inimitable language,

"The dwellers in the vales and on the rocks
Shout to each other; and the mountain tops,
From distant mountains, catch the flying joy,
Till nation after nation, taught the strain,
Earth rolls the rapturous hosanna round."

There is another instance perhaps still more to our purpose. We allude to that man of whom Cowper has said,

"I name thee not, lest so despised a name
Should move a sneer at thy deserved fame;"

the man

"Whose Pilgrim marks the road,
And guides the progress of the soul to God."

Quarterly Observer.

From the New-York Observer.

Messrs. Editors.—By very ample despatches just received from Liberia, it appears that the emigrants by the Jupiter are comfortably established: an aged female and two infants only have died. Many improvements have been made by the acting Colonial Agent, the Rev. Mr. Pinney, and the Colony is rising from its temporary depression. "The general health in the Colony is very good, the deaths very few."

A valuable tract of country has been obtained at Junk river, and some of the colonists are disposed to establish a settlement thereon. This territory is twenty miles square, and one of the most eligible situations on the Coast. There is every prospect of obtaining the intermediate territory to little Bassa, as also that between the Mesurado and Junk river.

R. R. GURLEY, Sec. A. C. S.

LATE INTELLIGENCE FROM AFRICA.—By the arrival of the Jupiter, thirty-six days from Liberia, letters have been received from Rev. K. Spaulding, Secretary of the Methodist Mission in Liberia, dated March 7th, communicating the melancholy tidings of the death of Mrs. Wright wife of one of the Methodist Missionaries after an illness of only nine days, on the 9th of February last. Mrs. Wright was an amiable and accomplished lady, of a delicate constitution, but ardently devoted to the Missionary cause. Her deep piety and affectionate manners, while in this city on her way to Africa, endeared her name and memory to many friends, and the loss will be severely felt, not only by her excellent husband, and the infant mission, but by her venerable father, who suffered so poignantly on her departure.—It seems that she had lost her reason for some days before her death, by the violence of the fever.

We regret to learn that Mr. Savage the young gentleman sent out last year by the Presbyterian church and whose kind attentions to the lamented Cox will ever consecrate his memory among the pious, died also of the fever on the 8th of February. Mr. Spaulding writes that he saw him die and that his end was peaceful and happy, as might be expected by those who knew his excellence and worth.

Mr. Spaulding was sick when he wrote, it being the 27th day of the fever, however he was able to sit up for an hour or two, and thought himself recovering.—Mrs. Spaulding, Mrs. Wright and Miss Farrington had all been sick, but were all recovering when the Jupiter left, except Miss F. whose general health seemed to be failing, though she had recovered from the fever. She was advised to return, but resolutely refuses to leave her companions in toil and suffering. In her letter, she says, while laying in bed she is surrounded by little native children, to whom sick as she is, she is teaching the Alphabet, which they learn with avidity.

Among the passengers are two African princes by the names of Charles Lavalley and John Groway. In the course of three or four weeks after their arrival, they were all under the influence of the fever attending acclimation. There was, however, less of suffering with this than any previous expedition to the Coast of Africa. The emigrants were fifty-four in number. Three only fell victims to the fever—and these were peculiar cases—one an aged woman above seventy, and the remaining two, children, one of whom had never enjoyed good health.—*Com. Ad.*

If we have the art of improving solitude, we shall find we are never less alone than when alone.

Violent and impetuous men are often the greatest slaves of those who obtain an ascendancy over them; and it was said of the celebrated John, Duke of Bedford, that he was "the most ungovernable, but most governed of mankind."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 26, 1834.

The public examination in the Theological Department in Yale College took place on the 24th and 25th inst. The exercises were as follows :

JUNIOR CLASS.

- I. Examination in Hebrew.
- II. Examination in Greek Testament.
- III. Dissertations.
 1. On Tit. ii. 13; by Mr. J. S. Lord.
 2. On the doctrine of the N. T. concerning the Intermediate State; by Mr. J. H. Mordough.
 3. On the dangers of the critical study of the Bible; by Mr. W. C. Foote.
 4. In what sense is Christ called a *light*? by Mr. P. Montague.
 5. On the use of Philosophy in the interpretation of the Bible; by Mr. J. W. Warner.
 6. On the term *testament*, as applied to the parts of the Bible; by Mr. S. G. Buckingham.
 7. On the scriptural use of the terms *hades* and *geenna*.
 8. On John iii. 5; by Mr. J. S. Davenport.
 9. Did the writers of the N. T. expect the day of judgment in their own time? by Mr. E. E. Salisbury.

MIDDLE CLASS.

- I. Examination in Moral Philosophy, Natural Religion, Evidences and Doctrines of Christianity.
- II. Dissertations.
 1. Utility the foundation of virtue; by Mr. E. Lyman.
 2. On the internal evidences of Christianity; by Mr. J. L. Wright.
 3. On the mysteriousness of the doctrine of the Trinity; by Mr. C. Jones.
 4. On the difference between speculative and true faith; by Mr. A. Dewey.
 5. On the necessity of an atonement; by Mr. E. Winthrop.
 6. Does God administer a moral government over man? by Mr. S. Foster.
 7. On the metaphysical proof of the being and attributes of God; by Mr. E. O. Dunning.

REVIVALS.—A revival has been enjoyed in Lexington, Ky. the last winter, and the Rev. Mr. Hall states, that upwards of one hundred have been received to the communion of his church, and prospects are still favorable for more additions. A goodly number also have been received into the McChord church in the same city.

An interesting work of grace has been enjoyed at Williams College, and about nine or ten of the students have become the subjects of saving mercy.

Also at Brunswick College, the Lord has visited, and revived his people, and not far from twenty of the students have been brought to enjoy the hopes and blessings of the gospel.

At the Wesleyan Seminary, at Middletown, a letter from the President states, that an unusual attention to religion exists; and many are seeking the salvation of their souls.

Some interesting notices will be found under our revival head.

MORAL REFORM.—Public attention is beginning to be directed, to a considerable degree, against licentiousness as it is manifested in violating the seventh commandment; and the evil, as it exists in our cities and large towns, is found to be one of appalling magnitude, and requiring the most prompt and energetic measures to undermine and suppress it. We consider the excitement upon this subject, as one among the promising indications of the times, and hope it may go forward, unimpeded by any obstacle, till not a remnant of licentiousness shall be left among us.

We learn from the Cherokee Phoenix, that the Rev. Mr. WORCESTER has been obliged to leave the Cherokee territory within the limits of Georgia, in consequence of the laws of the State respecting white men's residing on Cherokee lots with Indian improvements. Mr. W. has removed to Brainard station in Tennessee. The Lord be with him, and defend him!

"Feeding themselves without fear."—The National Preacher for March contains two sermons by Professor HITCHCOCK, of Amherst College, on this text, Jude 11, designed as introductory (the editor says) to a series of discourses, on the Advantages of Temperance, and the Evils of Intemperance in the use of food. We rejoice to see this subject taken up by so able a pen, and we most earnestly commend the discourses to the public attention. It is undoubtedly true, (as Prof. H. asserts) that "intemperance in eating is alarmingly prevalent," and we know not why this vice, so enervating and sensualizing in its influence, should not as properly come under the head of pulpit discussion as any other.

THE BIBLICAL REPOSITORY.—The January number of which has been delayed till the present time, has just been issued, and states that the difficulties which hindered its publication have been removed, and that it will henceforward be published regularly.

The Rev. Mr. GALLAUDET has employed his delightful pen in writing the History of Joseph, for children and youth; an 18mo. volume of 210 pages, published by the American Tract Society. We rejoice to see the Tract Society engaged in this department of Literature, and such men as Mr. Gallaudet employed in furnishing matter for it. There is room enough, and to spare, for all laborers.

DIVISION.—The following paragraph is copied from Dr. Green's Christian Advocate for April:—

"The sum of the whole matter, in our view, is this, —If the gross heresy which is freely taught and published in our church, be not speedily condemned and effectually restrained, by her judicatories; if her constitutional government and order be not restored and strictly observed; and if her discipline be not, in all respects, revived and exercised, we at present, see no other course for the friends of truth and genuine Presbyterianism to pursue, but to unite and assume a standing by themselves; and to declare themselves to be the only proper constituent member of the Presbyterian Church in the United States, under the organization of the present constitution—and to act accordingly."

FROM CHINA.

Letter from the Rev. Edwin Stevens, American Seamen's Missionary in China, to the Superintendent of the Sabbath School in the North Church in this city, dated,

Canton, China, Nov. 29, 1833.

Ever Dear Christian Brother.—Your very long and very welcome letter reached me a few weeks since, and I reply as early as possible. It would take a whole letter to express fully my pleasure and gratitude, for your writing so fully of our Sabbath School. My heart was rejoiced to hear that the Lord still blessed your School, and increased the numbers and interest of both teachers and scholars. Let the Sabbath School in the "North Church" praise him, for he is good; for his mercy endureth forever. The first donation of \$50, I trust will be one of many means to unite together the rich and the poor in spiritual blessings, in the blessed union of giving and receiving the good gifts of our Heavenly Father. I have sometimes thought that I would like to write to your school respecting the people of China, but my information is so limited, and other sources of knowledge are opening so fast, that it might seem superfluous. However, as it may be more impressive to have an account from one whom they have personally known, I may occasionally send home a few facts for them, in the way I should speak them to the scholars. It is an affecting and wonderful thought, that when your school is all assembled, there are probably among them more true Christians, than in the whole empire of China, foreigners and natives together,—even now, 1800 years after the ascension of our Lord. But the gracious movements of the Holy Spirit in the churches of our own and other lands of late, indicate that in the mind of the Lord there is yet a work for men to accomplish. Every convert to righteousness there, it seems to me, should from the first be trained to live henceforth for Christ; to lay out his life in the world with that single purpose of doing as much in his Lord's kingdom as he can do. Every school which makes a donation for a Chinese school, does in a manner bind itself to that heathen school. Every child who gives his penny for a pagan child is linking their present, perhaps eternal interests together. This unites the great family of mankind in that natural brotherhood which our common Father designed. As the man who lays up his treasure in heaven will find his heart dwelling upon heaven and delighting to dwell there; so he that lays out his treasure for the heathen, will find his heart hovering around some chosen field, where his labors have been bestowed. It is very delightful when in a distant land, to hear that God is stirring up the hearts of his children in America, and most of all that he is showing you teachers the way to train up a school to the work of Christ,—that school soon to become a congregation,—a church—a society, to perpetuate the characteristics now received, when yourselves shall have long ceased from your labors, and your works shall have followed you.

The Bible-class which I have been permitted to commence this season, is held at 3 o'clock P. M. It is on board a ship, where the meeting has been held in the morning. There, on the deck, protected from the sun by an awning over head, I meet my seamen's bible class

in Whampoa. The chapter I give out to the audience the previous sabbath, but most of the common sailors seem to have studied it very little, perhaps often have not seen a Bible since the last Sabbath. But some I trust find time to read it a little, and a few there are who love the word of God, and make it their counsellor and heritage. To the few that assemble, 20 or 30, I explain the verses and subjects familiarly, and much in the way I used to do in New Haven, to my class there; and like them, this class are slow to propose questions, and enter into conversation. During this time, English and American bunts, with officers, &c. are often passing us and repassing in their sailing excursions. On the neighboring Islands other sailors are rambling over the hills, sometimes pensively and sometimes riotously. Every now and then the crack of a fowling-piece is heard from some adjoining thicket, and the poor bird finds no rest on the Sabbath from the Christian fowler. Thus usually in pleasant weather passes the Sabbath afternoon.—But I feel encouraged to persevere in the work; because I can convey much more instruction in a Bible-class of one hour than in a sermon, and in a way too which is more easy and familiar.

Sometimes I go ashore a short time Sabbath afternoon, and take with me some Chinese books for distribution, chiefly the "Sacred Sleeve Gem," of which you have seen a specimen. At first they were shy of receiving books from a foreigner, and suspicious that there was mischief in it somehow, or some charge to be made. By degrees however, they found that no pay was asked, that the books were good, and that nobody harmed them for receiving them. They were then taken eagerly. Whenever they saw me coming, they cried out and soon gathered a larger number than I wished around me. They had learned the names of the books, and when they saw me, called out,—“the man who gives the sacred sleeve gem,” &c. I always, when it was practicable, first ascertained that the person could read it, and then gave it only to such: but sometimes the number of persons and their eagerness prevented this.

The people are very poor in most instances, but more vicious than poor; so much so indeed that it is considered rather dangerous walking on shore there without a party to attend you. But I have often walked over much of the Island quite alone, and sometimes even at dusk have gone near a village remote from the shore, and the shipping. Never but once was I any way troubled; then after I had given away my books, and some were dissatisfied at receiving none, when I was returning, these discontented ones, with some “lewd fellows of the baser sort,” became riotous, and threw dirt and stones upon me. But neither before nor since has it been so; and probably would not have been so then, had I been wise to manage them. Yet robberies and violence are often committed upon foreigners strolling about there, and unprotected. There is no fear of God or love of man before their eyes.

One poor grey haired woman asked for a book; she said her son, her only son had just died, and she could not read, but her grandchild could read it to her. I gave her one with pleasure, hoping that she would hear the “good news” before she died.

For the Religious Intelligencer.

TRUE HAPPINESS.

"What pleasure does life afford?" Said a friend in a melancholy mood. "In all my life I have not enjoyed one moment of real happiness." This is the remark of one who has possessed every thing which this life can present to confer happiness. Every man who has no reliance upon a state of existence beyond the grave, has feelings of a similar nature; yet few are willing to make the acknowledgement. "What pleasure in life," do you ask? No pleasure; life, mere animal existence, cannot be the source of existence to an immortal mind. Life is a vapor, a shadow we cannot call our own; it is a medium through which this immortal mind acts, and by which it receives and imparts good. That it is possible for man to have a taste of true happiness in this life. I believe every real Christian will admit; and every impenitent man may possess it, if he will have that principle of action the guide of his life which scripture and the monitions of conscience dictate.

It is evident man cannot enjoy mental happiness, when the mind cannot dwell upon those themes which alone produce it, but with pain; any more than an object can give pleasure to the senses, which produces disgust.

The great fountain of all happiness has spread thro' the universe numerous streams, which collect in one grand center, benevolence; the practice of that rule "do good unto all men as you have opportunity." Benevolence is the main-spring of happiness to God and his angels. To produce the greatest amount of good is the object of all God's operations in heaven and earth, and so act upon any other principle would destroy the harmony of the universe.

The same principle, feeble in degree, animates the heart of every true Christian. This is the source of true happiness to his soul, the foretaste of heaven.

This is the principle which should actuate every man who wishes to enjoy happiness in this life; and this principle springs from a love to God. The view which impenitent men take of this life, is too limited; one motive, and that motive selfishness, governs all their actions. They carry the same ruling principle into the affairs of another world; look upon the existence of the soul after death in a selfish light; the glory of God and his benevolence are merged in the thought that they shall escape the punishment they deserve. Happiness is not the property of such men; it is a plant, incongenial to the barren soil of the selfish hearted worldling. Its counterfeits are as numerous as the various occupations of men. One seeks it in wealth, another in honor, a third in literary distinction; but at the time of trial, they find a "void which the world can never fill," and at last conclude that happiness is not a reality, but a name. Turn to some lonely cottage where poverty has stamped worldly disgrace upon some meek and ardent believer; there will be found a heart full of joy and happiness "in believing;" that heart enjoys what wealth cannot purchase—happiness, Christian happiness.

We now see the reason why impenitent men do not enjoy life; let me point out a way by which this greatest of all treasures may be obtained. To begin the search of this hidden treasure requires more strength of

purpose than to pursue the path after it has once been trodden. Every object which before attracted the mind, worldly distinctions, wealth, friends, all must be disregarded when compared to the possession of the love of God. "Ye cannot serve God and mammon," said our Saviour to those who sought happiness in the treasures of this world: love to God and love to this world are as diverse in their nature as sin and holiness; therefore the heart must be changed before it can become a recipient of true happiness. In short, repentance, renunciation of sin, is the key to this heavenly treasure. And should any one need importunity? is not the possession of Christian happiness worth an effort? Let all who think life a burden, happiness a phantom, death a release from the whisperings of conscience, pause, and reflect. Such a person is inflicting upon himself evils which are needless. He is toiling through the journey of life to a good which will be an eternity of misery to his soul; while he neglects the only path which conducts the traveler to happiness in this life and endless bliss in heaven.

ALPHA.

LADY HEWLEY'S CHARITIES.

A great law suit has been determined in England. Lady Hewley had given liberal bequests for the support of "godly ministers of Christ's holy gospel" in various parts of the kingdom. She was a Presbyterian, and her funds were settled on Presbyterian trustees, and it was expected, would support Presbyterian preaching. After some generations, the trustees, generally were found to be Unitarians, and employed Unitarian preachers. Far the greater part of the Unitarian preachers in England have been supported by funds acquired in this way. We have seen a list of their congregations, published within three years, stating where they are, how many usually attend worship, by what name they are called, whether Presbyterian, Baptist or Independent. Of these last, there were about ten. Of the Presbyterian, about 170.

A suit has been brought against some of these trustees, to recover the property given by Lady Hewley, on the ground that she did not give them for the support of Unitarianism, and that applying them to that purpose was perverting them. The Vice Chancellor has given a decision in favor of the plaintiffs. He holds that property, given for the support of any particular set of doctrines, must be applied to that purpose, or revert to the heirs, as it cannot, lawfully, be applied by the trustees to the support of other doctrines. A similar decision in Massachusetts would strip the Unitarians of nearly all the funds they hold in that state, and leave many of their ministers without support.

It is said that property to the amount of £500,000 sterling was depending on this suit, and that it will be carried by appeal to the Lord Chancellor, and perhaps to the House of Lords.—*Vt. Chronicle.*

DR. DONNE.—Dr. Donne, a clergyman of great talents and learning, when on his death-bed, and taking his solemn farewell of his friends, said, "I repent of all my life but that part of it which I spent in communion with God, and in doing good."

Borrow not too much upon time to come.

DEATH OF LORD TEIGNMOUTH, President of the British and Foreign Bible Society.—The following notice is from the London Missionary Register:

The Christian world has lost another of those eminent servants of God, whom He has been pleased to raise up, in these latter days, for the furtherance of His Kingdom among men. The venerable President of the Society, Lord Teignmouth, departed in peace, on Friday, the 14th of February, in the 83d year of his age. His lordship's funeral was strictly private, by his own express desire. On Monday, the 24th, at a special meeting of the Committee, the Right Hon. Charles Grant, M. P. in the chair, which was attended by Lord Morpeth, Sir Robert Inglis, Sir Thomas Dyke Acland, Mr. Fowell Buxton, and other distinguished members of the Society, the Right Hon. Lord Bexley was unanimously requested to occupy the vacant chair. His lordship has long entered with great kindness and zeal into the Society's concerns, and has especially endeavored to supply that lack of service which was unavoidably occasioned by the increasing infirmities of his departed friend. His lordship has complied with the request of the Committee.

Temperance Reform.

DEBATES OF CONSCIENCE WITH A DISTILLER, A WHOLESALE DEALER, AND A RETAILER.

By Heman Humphrey, D. D., President of Amherst College.

Dialogue I.—At the Distillery.—First Interview.

Distiller. Good morning, Mr. Conscience; though I know you to be one of the earliest risers, especially of late, I hardly expected to meet you here at day dawn.

Conscience. I am none too early, it seems to find you at your vocation. But how are you going to dispose of this great black building?

Dis. Why, I do not understand you?

Con. What are you doing with these boiling craters, and that hideous worm there?

Dis. Pray explain yourself.

Con. Whose grain is that? and what is bread called in the Bible?

Dis. More enigmatical still!

Con. To what market do you mean to send that long row of casks? and how many of them will it take on an average to dig a drunkard's grave?

Dis. Ah, I understood you now. I was hoping that I had quieted you on that score. But I perceive you have come again on your old errand. You intend to read me another lecture upon the sixth commandment.—But what would you have me do?

Con. Put out these fires?

Dis. Nay, but hear me. I entered into this business with your approbation. The neighbors all encouraged me. My brethren of the church said it would open a fine market for their rye, and corn, and cider; and even my minister, happening to come along when we were raising, took a little with us under the shade, and said he liked to see his people industrious and enterprising.

Con. "The times of this ignorance God winked at—but now commandeth all men every where to repent." In part of your defense, at least, you are incorrect. It was not my voice but my silence, if any thing, which gave consent; and I have always suspected there was some foul play in the matter, and that I was kept quiet for the time by certain deleterious opiates. Indeed, I distinctly recollect the morning bitters and the evening toddy which you was accustomed to give me; and though I thought but little of it then, I now

see that it deadened all my sensibilities. This I am aware is no excuse. I ought to have resisted—I ought to have refused, and to have paralyzed the hand which put the cup to my lips. And when you struck the first stroke on this ground, I ought to have warned you off with the voice of seven thunders. That I did not then speak out, and do my duty, will cause me extreme regret and self-reproach to the latest hour of my life.

Dis. But what, my dear Conscience, has made you all at once so much wiser, not only than your former self, but than hundreds of enlightened men in every community, whose piety was never doubted? I myself know, and have heard of not a few good Christians, including even deacons and elders, who still continue to manufacture ardent spirit, and think, or seem to think it right.

Con. But think it right! Ask their consciences. I should like to witness some of those interviews which take place in the night, and which make Christian distillers—(what a vocelism!)—so much more irritable than they used to be. I know one of the brotherhood, at least, whose conscience has been goading him these five years, and yet he perseveres.

Dis. And if I stop what will the people do? Half the farmers in the town depend upon their rye and cider to pay their taxes and even to support the Gospel!

Con. So then you are pouring out these streams of liquid death over the land, and burning up your own neighbors, to enable them to pay their taxes and support religion! Why don't you set up a coffin factory to create a brisker demand for lumber, and induce people to die faster, so as on the one hand to help them pay their taxes, and on the other to give you a fair profit, by increasing your business! It will not do. I tell you that I can give you no peace until you put out these fires and destroy that worm.

Dis. How can I? Here is all my living, especially since as you know, my eldest son fell into bad habits, in spite of all the good advice I gave him, and squandered what might have afforded a comfortable independence.

Con. Suppose you were now in Brazil, and the owner of a large establishment to fit out slave traders with hand-cuffs for the coast of Africa, and could not change your business without considerable pecuniary sacrifice; would you make the sacrifice, or would you keep your fires and hammers still going?

Dis. Why do you ask such puzzling questions? You know I don't like them at all, especially when my mind is occupied with other subjects. Leave me at least until I can compose myself I beseech you.

Con. Nay, but hear me through. Is it right for you to go on manufacturing fevers, dropsy, consumption, delirium tremens, and a host of other frightful diseases because your property happens to be vested in a distillery? Is it consistent with the great law of love by which you profess to be governed? Will it bear examination in a dying hour? Shall I bid you look back upon it from the brink of eternity, that you may from such recollections gather holy courage for your pending conflict with the king of terrors? Will you bequeath this magazine of wrath and perdition to your only son not already ruined, and go out of the world rejoicing that you can leave the whole concern in the hands of one so trust-worthy and so dear?

[Here the distiller leaves abruptly, without answering a word.]

Second Interview.

Dis. (Seeing Conscience approach and beginning to tremble.) What, so soon and so early at your post again? I did hope for a short respite.

Con. O, I am distressed—I cannot hold my peace. I am pained at my very heart.

Dis. Do be composed, I beseech you, and hear what

I have to say. Since our last interview I have resolved to sell out, and I expect the purchaser on in a very few days.

Con. What will he do with the establishment when he gets it?

Dis. You must ask him and not me. But whatever he may do with it, I shall be clear.

Con. I wish I could be sure of that; but let us see. Though you will not make poison by the hundred barrels any longer yourself, you will sell this laboratory of death to another man for the same horrid purpose.—You will not, with your hands go on forging daggers for maniacs to use upon themselves and their friends, provided you can get some one to take your business at a fair price! You will no longer drag the car of Jugernaut over the bodies of prostrate devotees, if you can sell out the privilege to good advantage!

Dis. Was ever any man's conscience so captious before? You seem determined not to be satisfied with any thing. But beware; by pushing matters in this way you will produce a violent "re-action." Even professors of religion will not bear it. For myself, I wish to treat you with all possible respect; but forbearance itself must have its limits.

Con. Possibly you may be able to hold me in check a little longer; but I am all the while gathering strength for an onset, which you cannot withstand; and if you cannot bear these kind remonstrances now, how will you grapple "with the worm that never dies?"

Dis. Enough, enough. I will obey your voice. But why so pale and death-like!

Con. O, I am sick, I am almost suffocated. These tartarean fumes, these dreadful forebodings, these heart-rending sights, and above all, my horrid dreams, I cannot endure them. There comes our nearest neighbor, stealing across the lots, with his jug and half bushel of rye. What is his errand, and where is his hungry, shivering family? And see there too, that tattered, half-starved boy, just entering the yard with a bottle—who sent him here at this early hour? All these barrels—where are the wretched beings who are to consume this liquid fire, and to be consumed by it?

Dis. Spare me, spare me, I beseech you. By going on at this rate a little longer, you will make me as nervous as yourself.

Con. But I cannot close this interview till I have related one of the dreams to which I just alluded. It was only last night that I suffered in this way, more than tongue can tell. The whole terrific vision, is written in letters of fire upon the tablet of my memory; and I feel it all the while burning deeper and deeper.

I thought I stood by a great river of melted lava, and while I was wondering from what mountain or vast abyss it came, suddenly the field of my vision was extended to the distance of several hundred miles, and I perceived that, instead of springing from a single source, this rolling torrent of fire was fed by numerous tributary streams, and these again by smaller rivulets. And what do you think I heard and beheld, as I stood petrified with astonishment and horror! There were hundreds of poor wretches struggling and just sinking in the merciless flood. As I contemplated the scene still more attentively, the confused noise of boisterous and profane merriment, mingled with loud shrieks of despair, saluted my ears. The hair of my head stood up—and looking this way and that way, I beheld crowds of men, women, and children thronging down to the very margin of the river—some bowing down to slake their thirst with the consuming liquid, and others convulsively striving to hold them back. Some I saw actually pushing their neighbors headlong from the treacherous bank, and others encouraging them to plunge in, by holding up the fiery temptation to their view. To ensure a sufficient depth of the river, so that destruction might be made doubly sure, I saw a great number of

men, and some whom I know to be members of the church, laborious turning their respective contributions of the glowing and hissing liquid, into the main channel. This was more than I could bear. I was in perfect torture. But when I expostulated with those who were nearest to the place where I stood, they coolly answered, *This is the way in which we get our living!*

But what shocked me more than all the rest, and curdled every drop of blood in my veins, was the sight which I had of this very distillery pouring out its tributary stream of fire! And O, it distracts, it maddens me to think of it. There you yourself stood feeding the torrent which had already swallowed up some of your own family, and threatened every moment to sweep you away! This last circumstance brought me from the bed, by one convulsive bound, into the middle of the room; and I awoke in an agony which I verily believe I could not have sustained another moment.

Dis. I will feed the torrent no longer. The fires of my distillery shall be put out. From this day, from this hour, I renounce the manufacture of ardent spirits forever.

[To be Continued.]

REFORMED TEMPERANCE SOCIETY.

As we are "friendly to the cause of temperance," we think ourselves called upon to publish the following, which we find in the State Journal.

MIDDLESEX, 8th April, 1834.

Agreeable to previous notice, the friends of the Reformed Temperance Society assembled at the school house near David Hatch's, and organized by the appointment of Daniel Russell, Chairman. After hearing some spirited remarks from members present, the following resolutions were read and unanimously adopted.

Resolved, That we the members of the Reformed Temperance Society formed in Middlesex on March 20th, 1834, regard the temperate use of ardent spirits beneficial to community—that we will use all honorable means to promote the cause of said society.

Resolved, That we regard the course pursued by the leading members of the cold water and entire abstinence society to be for their own aggrandizement to influence our elections, and bind the freemen under the yoke of bondage and tyranny.

Resolved, That we regard the new license law enacted last fall by our Legislature, to be anti-republican, unconstitutional and oppressive in the extreme, suited only for the cold water entire abstinence society and aristocratic notions.

Resolved, That we regard the practice pursued by those who profess to be ministers of the gospel, by proclaiming on the Sabbath from the pulpit an entire abstinence from spirituous liquors, to be contrary from the scriptures and not warranted by the teachings of our Saviour.

Resolved, That we regard the statements made in this place by the gentlemen from Montpelier, void of truth and will not bear the test of reason and sound judgment.

Resolved, That Liberty should be the watchword of the friends of the Reformed Temperance Society, determined with the blessing of Heaven never to give over so long as the spirit of tyranny is striving to blast the happiness of independence.

Resolved, That we regard our liberty and independence too dearly bought by the blood of our forefathers to be sacrificed at the shrine of selfish ambi-

tion, that we will ever maintain and defend it, so long as the blood of freedom runs in our veins.

Resolved, That the proceedings of this meeting be signed by the chairman and published in the *Vermont Patriot*, and other papers friendly to the cause of temperance.

DANIEL RUSSELL, *Chairman*.

The Journal asks, "Will not some of our good friends send us the form of their *pledge*? We want to see whether or not they expel their members for putting too much *water* in their *brandy*!" We question whether the Journal does right, to make fun of them in that fashion. The members of the society seem to be in a comparatively hopeful way, for which all ought to be thankful. They are already so far "Reformed," as to be content with the *temperate* use of "ardent spirits;" or at least, so far as they do not, *now*, justify the *intemperate* use. We hope they will go on in their career of reformation, as long as there remains any room for improvement.—*Vt. Chronicle*.

"THE SEVEN LAST PLAGUES."

AN ANECDOTE.

A certain clergyman, not long ago, wrote a book, to prove that the Bible, and Sunday schools, and Temperance cause, with their kindred associations, were "the seven last plagues," spoken of by John in the Revelations, which should visit and afflict the earth.—By accident a stray copy of this new and wonderfully profound exposition of prophecy fell into the hand of a tavern-keeper, who had persevered most manfully in resisting all efforts to win him over to the side of temperance. Having read it, he was more confirmed than ever, that his was a lawful calling; that he might sell ardent spirits with impunity, and that the opposers of his freedom in this respect were very properly classed among the authors of "the seven last plagues." But then his customers began to decline; and in order to confirm the wavering, and prevent the total desertion of his bar, he sent off for a number of copies of "the seven last plagues." The bookseller forthwith filled his order, and sent withal a *show bill* to attract public notice. Upon receiving the books, the tavern-keeper looked around his establishment to select the most suitable place for pasting up the bills, that all might see with advantage, the new commodity which he had for sale. At last, he pitched upon the very front of the bar; and there every one who entered the room could not fail to see in large capitals,

THE SEVEN LAST PLAGUES,

FOR SALE HERE.

A motto more appropriate could not be selected for the bar of a tavern. And he had the mortification to find that his anxiety to procure the sale of this book, was the means of preventing many from having any further intercourse with those liquid plagues, with which they had heretofore been so familiar. And every one saw, sooner than he, that he had unintentionally given the true style and title of his occupation.

Litchfield County Temperance Society.—At the annual meeting of this Society, in Harwinton, on the 25th ult., 512 new members were reported, since the last monthly meeting. The whole number of members is now nearly 12,000. All the retailers in two towns in the northern section of the county, have agreed to relinquish the sale of ardent spirits as soon as their present stock is exhausted.—*Obs.*

Extract from the dying address of *Dennison*, who was executed, not long since, at Norwich N. J.—

"Never should I have come to this fatal scaffold, never would this fatal cord have ended my existence, had I not made too free use of ardent spirit. This is the sole cause of all this misfortune befalling the wretched man who is now before you. I have for years followed drinking to excess, and have been told time after time it would prove my ruin if I did not leave it off. But I turned a deaf ear to all counsels and advice, and have now found by sad experience that the words of those who felt friendly to me, and felt to mourn when they saw the ruin which I was fast bringing upon myself, have proved true. And here you see what one of your fellow mortals has brought upon himself by being intemperate. I hope this will be a long and lasting warning to all who witness this shocking scene to shun the path which I have trod.— Especially those who are in the habit of taking too much ardent spirit. Perhaps some will say that they are not afraid of ardent spirit bringing them to the gallows. Perhaps they may not, but if it does not ruin you in one way it will in another. Two years ago this very month, I put my name on the temperance list, but I did not let it remain there but three or four weeks before I had it taken off, and then was the time that I missed the point. Had I let my name stand there and lived upon it, never, no, never should I have come to this.

Rum-drinkers, read it and be warned. It is a voice from the grave.

Licenses.—At the session of the County Commissioners holden last week, no licences were granted for retailers of spirits in the towns of Worcester, Holden, Mendon, Leicester, Brookfield, Lunenburg, Millbury, Milford, North Brookfield, Northborough, New-Braintree, Philipston, Princeton, Sturbridge, Southborough, Uxbridge, Ware, West Boylston, Westborough, or Westminster. Two taverns on the prison limits in Worcester did not have their licences renewed. In Leicester, but one Innholder was licenced to sell spirits. In Mendon, four Innholders were licenced to sell wine, but none to sell spirits.

In these towns, no persons received the approbation of the Selectmen as retailers, and we understand that the Commissioners decided, that, in all cases of applications for such licences, they would be governed by the decisions of the Selectmen, as the body best qualified to judge of the propriety and necessity of the case, unless it could be shown that they have been influenced by some improper motive in making their decision. But, in relation to tavern-licences, it was held, that, as it was a subject in which, not the town only in which they were situated, the whole traveling community, was interested, but if the decision of the Select men was contested, the Commissioners would review the whole subject, and decide according to their own views of public necessity and expediency.—*Worcester Ms. Spy*.

THE OLD PENSIONER.—At a temperance meeting, not long since, an old revolutionary soldier, partially intoxicated, being present, thought the remarks made were rather too severe. The next morning, however, the influence of liquor having passed away, truth reached his mind, and he signed the pledge unasked. Since that time he carries the pledge wherever he goes, and within a few weeks has procured *forty-five* signatures. This old pensioner thus employs his few remaining days in rendering his country as grateful a service as he did when fighting her battles to repel a foreign foe. Remember, go thou and do likewise.

HORRORS, OR DELIRIUM TREMENS IN CONGRESS.

A short time since the debates in Congress were rudely interrupted by the vociferation of a member, "It is a lie." The person guilty of such an outrage upon decency was a notoriously intemperate man, who has since, by his own hand, put an end to his existence in a fit of the Delirium Tremens. We call the attention of our readers to it, in an extract of a letter annexed, for the double purpose of contradicting a statement which is going the rounds of the papers, that "for some weeks his (Gen. Blair's) mind had been much agitated on religious subjects," and as a warning to temperate drinkers, of the fearful end to which they are hastening. We would also ask how large a part of the quarrels in our legislative bodies have their origin in ardent spirit? Was there ever a duel engaged in by cold water men?—*Bost. Rec.*

GEN. BLAIR.—The Editor of the Portland Advertiser thus speaks of this gentleman, in one of his letters from Washington: "The postscript of my letter last evening informed you of the suicide of Gen. Blair, of South Carolina. I understand that he shot himself in his own room on Capitol Hill, in company with Mr. Murphy, member of Congress from Alabama. All day yesterday he was feeble, from over excitement the day before. Mr. Murphy read for him an affectionate letter from his wife, who spoke of herself, his home and his child in such a manner as tenderly to touch his heart. Soon after this letter was read, he arose, looked to his drawers—took out a loaded pistol, which Mr. Murphy saw from the flash of the setting sun upon the barrel, though his back was turned towards him—and on turning round, he saw Blair put the pistol to his head, snap it—and before he could reach him, it was discharged—and he fell into Murphy's arms! The past incidents in the life of Blair are well known to the country, and his fate is a dreadful warning to the intemperate. Remorse probably prompted him to do this act—the dreadful sense of self-degradation which taught him to know he was guilty of a vice that led him to sad and dangerous extremes, but a vice that he thought he could not control. He felt a victim of that vice by his own hand! when a word from a female pen, guided by affection—often more potent than the most burning eloquence—had touched his heart, and quickened remorse to desperation."

Revivals.

HAMILTON COLLEGE.

Extract from a communication from Prof. Bacon, on the subject of the work of the Lord at Hamilton.

In the early part of last February, the church, after deliberate consideration, and waiting before God for direction, appointed a season of protracted worship, which commenced on the 12th of the month. Very soon after the opening of the meeting, it was evident that God was with us, by the awakening feelings of Christians; by the increasing solemnity of those who attended to listen to the word of truth, and by the number of those who upon invitation, came forward to the anxious seat.

From this moment the work progressed with a solemn and awful interest. The house which is large, soon became crowded to overflowing; a fearful awe of God's presence seemed to pervade the whole assembly; the piercing truths of God's word, the affecting exhortations addressed to sinners, and the vivid appeals made to their

hearts and consciences, were listened to, with a serious, often breathless attention; and soon many, very many, were constrained to confess themselves sinners ready to perish, without the mercy of God, and to come forward and ask the prayers of Christians in their behalf. But what was most peculiarly striking at this stage of the meeting, and what filled us all with astonishment, was the depth and character of feeling manifested by Christians, such bowing down of spirit before God, such prostration of soul at the footstool of Divine mercy, as I believe all present acknowledged they had never before witnessed. The tears and prayers of Christians seemed but the spontaneous, nay the resistless utterance of the deep felt emotions of the heart. There seemed to be a kind of atmosphere of holiness, which no one could enter without feeling divine influence.—Many who came into the meeting careless, or opposed, or with the design of sporting with serious things, were struck with a solemn sense of God's presence, and many such bowed themselves at the foot of the cross of Christ and begged for mercy. The meeting thus continued with little variation of interest, excepting that sometimes a greater number than usual came forward to the anxious seats, and occasionally some striking cases of conviction or conversion, for fourteen days.

Fruits of the Revival.—We have not the means of ascertaining the precise number of those who have either for the first time, obtained "good hope through grace," or have had old hopes revived, but think we should not be far from the truth, in stating it at 75 or 80. Already 56 have been baptized, and others are still waiting. For seven successive sabbaths, have we had the privilege of assembling upon the banks of 'our pleasant Jordan,' to witness the vows and consecration of those who have put on Christ openly before the world. The greatest number baptized on any one day, was 29.

A large proportion of those who are rejoicing in hope are youth, who in the morning of life are thus made willing to consecrate their early and best days, and their whole lives, to the service of their Lord.—Some are already looking forward to the ministry, some are prepared now to consecrate themselves to the cause of missions, wherever God by his Spirit and providence may call.

God has been pleased to crown the faithful labors of the teachers in our Sabbath school, with his blessing.—For many weeks there has been a continued, and we hope, an increasing seriousness upon the minds of the dear youth and children collected in this nursery of piety. Not less than 30 are already indulging hope; 12 have been baptized. It has been one of the most delightful duties to which I have been called to attend, to bury 'with Christ, by baptism,' and extend the hand of Christian fellowship, the pledge of Christian faithfulness and affection, to these dear children, who give good evidence of a genuine change of heart, and of an ardent love for the character and cause of the Redeemer.

There is still an interesting state of things in this village. many are inquiring, we trust, earnestly, who have never before thought seriously of the interests of their souls. The good work has spread into adjoining neighborhoods, and within a few miles of us there are protracted meetings. God is pouring out his Spirit gloriously. May the gracious influence continue to extend till multitudes more shall be brought into the fold of Christ. Yours, in the bonds of Christian affection,
N. Y. *Bap. Reg.* J. S. BACON.

ANOTHER CHURCH BLESSED

IN THE VALLEY OF VIRGINIA.

Union church in Augusta county, under the pastoral care of the Rev. John Hendron, has been refreshed, revived, enlarged and strengthened by the powerful opera-

tions of the Spirit of God on the hearts of those who met with this Church in attendance on the ordinances of the gospel. The few particulars respecting this revival, which we subjoin, were communicated to us by one who witnessed it.—A protracted meeting was commenced there on the 14th of February, conducted by the Pastor and Rev. Isaac Jones, whose labors have been richly blessed in many of the surrounding congregations. The meeting was continued with religious exercises daily for thirteen days; the essential truths of the gospel, which exalt God, reveal his holiness, justice and mercy, and humble the sinner, were preached with great plainness, and were accompanied by "the Holy Ghost sent down from heaven." During a part of the meeting the Rev. Mr. Steele, of Staunton, assisted in the exercises of the occasion, whose discourses were appropriate, useful and highly acceptable. The Lord was present with his people during this solemn and interesting season, and added to their numbers daily.

Results.—Between ninety and a hundred were added to the church, on profession of faith in Christ; and a number of others were anxious.—This was not all.—Where the power of the gospel is permitted to prevail with all its sacred and holy influences, there is no difficulty in promoting the temperance reform. The first effort made in this cause among this people, was during, or near the close of this meeting. When the opportunity for subscription was given, a hundred persons sent forward their names as signatures to the temperance pledge.

Since the commencement of this revival, in the Valley, eleven months ago, we understand that from one thousand to twelve hundred persons have been added to the churches in the two counties of Augusta and Rockbridge. Of this number we are told that there are from fifty to a hundred young men who have the work of the ministry in view. We have received from time to time brief notices of its progress and of its cheering results; but we have seen no complete narrative describing its commencement—the means used—the marked displays of divine grace in the conversion of sinners,—the additions made to the church, and the distinguishing characteristics of the work. Perhaps it has been proper to delay the publication of a narrative, till the fruits of it may be manifested—but we hope that such a report is in course of preparation. The work has been one of great power—in many respects without a parallel in the history of the Church in Virginia. Its results, which are now highly gratifying, it is believed, will endure, will be glorious and everlasting. A faithful record of such a revival puts honor on the word of God, exalts the Saviour, and the riches of his grace, illustrates the efficacy of prayer and the power of the Holy Spirit, and thus glorifies God on the earth.—*Richmond Tel.*

A few lines from Brother Freeman.

ORANGEVILLE, GEOR. CO. March 25.

Dear Brother—I have just returned from a protracted meeting in the village of Arcade, where God is displaying the power of divine grace in "bowing down the lofty looks of man and abasing those of high degree," from the gray headed through the various stages of life to the child of eight years. The cross of Jesus Christ possesses sovereign virtue to soften hard hearts, and to heal those that are broken.

There was, in the judgment of charity, as many as sixty conversions; and there appeared not a "dog to move his tongue." O my dear brother, has not the time already arrived, "when the reapers shall overtake the plowmen," and rejoice together? Yours in the gospel.—*N. Y. Bap. Reg.*

PETER FREEMAN.

A line from Brother Z. Case.

SWEDEN, MONT. CO. March 29.

Dear Brother—The churches in this region generally are enjoying a refreshing season from the Lord. Protracted meetings with us appear to have been as much blessed during the winter past, as at any former period. I have lately baptized seventeen in the fellowship of the church in Ogden, the fruits of a protracted meeting, and expect more to follow soon. May we be humble, and give God all the glory.—*ib.*

ZINAB CASE, Jr.

LANCASTER, KY.—A glorious work of grace is at this time in progress. Between 50 and 60 have already united with the church, and more than a hundred attend the inquiry meeting. A clerical brother who has been laboring at the meeting, and who is much acquainted with revivals, describes the work as one of greater power than any he has ever witnessed. Among those who have united with the church, are many of the most influential individuals in the place.

PARIS.—Here is an increased attention to religion. Several have recently united with the church. Also at Louisville, and at New Albany, Indiana.

LEXINGTON.—A protracted meeting commenced in the First Presbyterian church in this city, on Friday last. On Sabbath several hundred communed at the Lord's table. Ten individuals united with the church on profession of their faith in Christ. Although there is not so much excitement as some weeks ago, the revival is evidently still in progress.—*Lex. Lum.*

SANBORTON, N. H.—A friend has just informed us that a happy attention to religion has recently commenced in Sanborton, during the season of a protracted meeting. He says that one gentleman, attached to Universalism, having learnt the design of holding the meeting, determined to spend an evening at home, and collect in writing, arguments by which to oppose the object. While thus engaged, his mind was arrested with the conviction that he was wholly wrong; and abandoning his purpose, he became distressingly anxious for his soul, lest he should perish. After several sleepless nights his mind was relieved, and a thorough and happy renovation in his feelings and opinions has followed.—*Bost. Watchman.*

WESTERN RESERVE.—Rev. Mr. Coe, writing to the Rev. Mr. Bullard, under date of March 1st, says: "It is a most interesting time in the Western Reserve. Revivals are multiplying all around us. As converts are multiplied, zeal for missions increases. Since the middle of October last, I have received not far from \$1,200 for the A. B. C. F. M., and have much more subscribed, to be paid within the year."

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, on the 17th inst. Mrs. Mehitable Budington, wife of Asa Budington, Esq. aged 49.

In this city, on the 18th inst. Sarah B. only child of George Lewis, aged 1 year.

In this city, on the 18th inst. Frances, daughter of E. A. Prescott, aged 16 months.

In Providence, on Thursday evening, 3d inst. after a very painful illness of five weeks, Mrs. Lucy L. Wayland, wife of the Rev. Dr. Wayland, President of Brown University.

P o e t r y .

For the Religious Intelligencer.

THE FALL OF BABYLON.

The night-wind howls within thy bowers,
Thy pride and strength are gone;—
Slumber in dust thy lofty towers—
Oh! fallen Babylon!

The voice of mirth that loudly thrill'd
Within thy halls,—has flown—
Thy harper's sound of joy is still'd;
Oh! fallen Babylon!

Where are thy sons and daughters fair,
That sported in thy sun?
Where is thy wealth?—thy beauty, where?
Oh! fallen Babylon!

Where rose thy walls and lofty fanes,
Grim Ruin stalks alone;
The wild beasts prowl upon thy plains;
Oh! fallen Babylon!

Thy seas where once reflected bright,
Thy sun-beams smiling shone,
Now sleep in dark Oblivion's night,
Oh! fallen Babylon!

Long did thy children, plung'd in lust,
The ways of Wisdom shun;
But humbled now they lick the dust,
Oh! fallen Babylon!

No more the voice of song, or bird,
Or harp with thrilling tone,
Beside thy flowing streams is heard;
Oh! fallen Babylon!

A wail is heard when silent night,
Ascends her ebon throne,
Where once thou sitt'st in raiment bright,
Oh! fallen Babylon!

It was thy bitter spirit's shriek—
But now its voice is gone;
And thou in vain wilt mercy seek,
Oh! fallen Babylon!

When storms awake thy solitude,
The panther's yelling moan,
Tells the lone spot where once thou stood,
Oh! fallen Babylon!

S.

SYMPATHY AND BENEVOLENCE.—Sympathy and benevolence constitute those finer feelings of the soul, which at once support and adorn human nature. What is it that guards our helpless infancy, and instructs our childhood, but sympathy? What is it that performs all the kind offices of friendship in riper years, but sympathy? What is it that consoles us in our last moments,

and defends our character when dead but sympathy? A person without sympathy, and living only for himself, is the basest and most odious of characters. Can one behold such a character sickening at another's good, and not be filled with indignation? Devoted, as the world too much is to self-love, and estranged as it too much is from benevolence, no character of this kind ever passed through life with respect, or sunk into the grave with pity.

CARE OF THE AGED.—As *having their own way* is one of the greatest comforts of life to old people, I think their friends should endeavor to accommodate them in that, as well as in any thing else. When they have long lived in a house, it becomes natural to them; they are almost as closely connected with it as the tortoise with his shell; they then die if you tear them out of it; old folks and old trees, if you kill them; so let our good old sister be no more importuned on that head. We are growing old fast ourselves, and we shall expect the same kind of indulgences: and if we give them, we shall have a right to receive them in our turn.—*Franklin's Familiar Let.*

ORDINATIONS.

On Wednesday, April 16th, Mr. Samuel Horatio Stearns, of Bedford, Ms., was ordained Pastor of the Old South Church in Boston.

Rev. Dr. Chaplin, late President of Waterville College, has accepted the invitation to become Pastor of the Second Baptist Church in Rowley, and entered upon his labors.

The church and society in Brattle-street, Boston, by unanimous vote, have invited the Rev. Samuel Kirkland Lathrop, of Dover, N. H. to become their Pastor and Teacher.

A meeting of the S. S. Union composed of the Societies of Derby, Humphreysville, Oxford, Woodbrige and Bethany, will be held at the meeting house in Oxford, on Wednesday the 30th day of this month, at 10 o'clock A. M.

April 18, 1834.

The annual meeting of the Hartford County Temperance Society will be held at Hartford, on the 4th Tuesday of April inst. The delegates will meet at 10 o'clock A. M. and the public exercises will commence at 2 o'clock P. M. **ELIZUR GOODRICH, Jr. Sec.**

REVIVAL MEETING.—The Executive Committee of the Revival Tract Society, believing that good will be done by bringing the active friends and promoters of revivals in different parts of the country to a mutual acquaintance, respectfully invite all such who may be in our city during Anniversary week, and particularly such as are now or have recently been laboring in these interesting scenes, to meet in the 3d Free Church, (Dr. Lansing's) corner of Thompson and Houston streets, on Tuesday, May 6th, at 4 o'clock, P. M. for the purpose of conferring together respecting the Revival Cause. By order of the committee. **JOSHUA LEAVITT, Sec.**
New-York, March 31, 1834.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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